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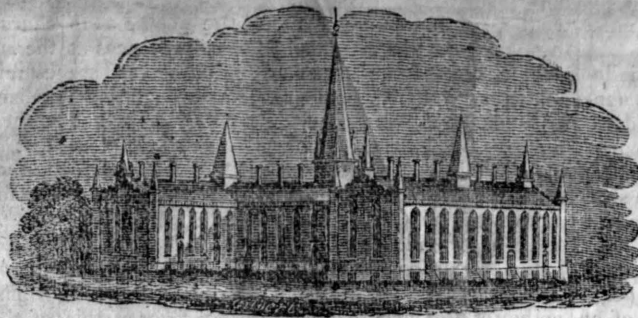
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GAMBIER



OBSERVER.

—"that THY way may be known upon earth, THY saving health among all nations."

VOL. II.

GAMBIER, OHIO, FRIDAY, OCTOBER 21, 1831.

NO. 8.

REV. M. T. C. WING, EDITOR.

GEORGE W. MYERS, PRINTER.

From the African Repository.

## CHARACTER AND INFLUENCE OF THE COLONIZATION SOCIETY.

(CONCLUDED.)

II. Let us consider the moral influence of the Society on the system of slavery.

Here it seems proper to remark, that the Society has no influence upon slavery, excepting a *moral influence*. It embraces in its provisions only the free. It does not interfere—it desires not to interfere, in any way, with the rights or the interests of the proprietors of slaves. It condemns no man because he is a slave holder; it seeks to quiet all unkind feelings between the sober and virtuous men of the North and of the South on the subject of slavery; it sends abroad no influence to disturb the peace, and endanger the security and prosperity of any portion of the country. It believes that slavery can only be abolished by a system of measures founded upon the opinions and consent of the slave holders. It looks not to the General Government to effect its abolition. The States wherein it exists are alone regarded as possessing the right and power, under the Constitution of the country, to legislate upon it. But although slavery is untouched by any direct operations of the Society, its moral influence is working safely, extensively, and effectually, in favor of voluntary emancipation. The Society arose and has been sustained by a spirit of benevolence to the unfortunate, and by conferring blessings in the legitimate sphere of its operations, it sets an example which many a noble-minded master of slaves has rejoiced to imitate. It shows how emancipation may be effected with benefit to the slave and without detriment to the public welfare. It offers the most powerful motives to the humanity and religion of the master, and takes away all excuse for perpetuating slavery on the ground of political necessity. It shows how this evil may be removed, and thus silently invites individuals and States to adopt measures for this end, which cannot be too soon commenced, or too vigorously prosecuted; but which must, if judicious, be gradual in their operation, and made to harmonize with the great, essential, and multiplied interests of society.

To the moral influence of the Society on the system of slavery, there can be no reasonable objection; and it is plainly working more effectually for the diminution and final removal of this our greatest moral and political evil, than every and all other causes that have been, or can be, made to operate. The early friends of the Society, and those particularly, whose interests were all identified with those of the South, deemed its influence on slavery among its greatest advantages. Said Gen. Harper, "It (the scheme of African Colonization) tends, and may powerfully tend to rid us gradually and entirely in the United States, of slaves and of slavery; a great moral and political evil, of increasing virulence and extent, from which mischief is now felt, and very great calamity in future is justly apprehended. It is in this point of view, I confess, that your scheme of Colonization strongly recommends itself, in my estimation, to attention and support." Said Judge Washington in his address at the first annual meet-

ing of the Society,—"The effect of this Institution, if its prosperity should equal our wishes, will be propitious to every interest of our domestic society; and should it lead, as we may fairly hope it will, to the slow but gradual abolition of slavery, it will wipe from our political institutions, the only blot which stains them; and in palliation of which, we shall not be at liberty to plead the excuse of moral necessity, until we shall have exerted all the means which we possess, for its extinction."

Nor was the beneficial effect of the moral influence of the Society, more distinctly recognized by any of its advocates, than by the Putnam county Auxiliary Colonization Society of Georgia, in 1821, in its published Report.

"The accomplishment of our object," say the Managers, "will secure to any proprietor of slaves an opportunity, if he thinks proper to exercise the right, of disposing of his property as he pleases; a right for which, we all strenuously contend, but which none of us possess." Again, "Turn loose a person of color in the southern country, then, and without adding to his happiness, you increase in the community an acknowledged nuisance; transport him to Africa, and you promote his happiness, make place for a valuable white member of society, and add to the strength and security of the community." Here then the moral obligation to extend the benefits of the Society at some time, to those in servitude, is inferable from the creed of the Putnam Society; for who will deny, that to promote the happiness of others and the welfare of the community, is an obvious Christian duty?

From its origin, the Society has experienced opposition from a few individuals, widely separated from each other in place and in opinion, but both far from the unexceptionable and truly Christian principles of the Society. The one class, appear to think that slavery should be *perpetual*, the other, that it should be *instantly abolished*. The arguments of the former would be equally valid for the slave trade on the African Coast, and are at war with every principle of free government: those of the latter confound the misfortunes of one generation with the crimes of another, and would sacrifice both individual and public good to an unsubstantial theory of the rights of man. Both these extremes we are solemnly bound to avoid. That the system of which we speak is a great moral and political evil, is admitted by nearly all the reflecting and virtuous citizens of our country. It is equally plain that for the origin and existence of this system, the present generation is not responsible. Their duty is fulfilled, then, if, taking things as they find them, they endeavor to make them as they should be, without needless delay, and by all the means in their power. Though every virtuous man will aim to promote that state of society which secures freedom and equal rights to every member of the community, and though of the possibility of such a state under the influence of civilization and christianity, we ought not to despair, yet it is unquestionable that individual freedom and individual happiness should be ever considered subordinate to the public good. *It is not right that men should be free, when their freedom will prove injurious to themselves and others.* Hence in all enlightened communities, the restraints upon minors, and upon all

who are found incapable of judging and acting for themselves. We ask those who declaim most vehemently against the peculiar institutions of the Southern States, whether should a body of Ashantees be suddenly and mysteriously transported to the United States, these wild and savage men should be left without restraint; or rather, whether benevolence and justice would not alike dictate that they should be placed under laws, far more rigorous than those to which any portion of our population is subjected? If they admit that such Ashantees might be placed under severe restraints, they admit, that, on the subject of the abolition of slavery, it is right that we consider, not only the condition of one, but of all classes—not individual freedom and happiness only, but the public welfare. Those who oppose the moral influence of the Colonization Society on the system of slavery, might, with equal propriety, war against the spirit of the age, and the mild and gentle spirit of the Christian religion. It was Christianity according to Dr. Robertson, which weakened the feudal system, and finally abolished slavery throughout Europe. "The doctrines which it taught concerning the original equality of mankind, as well as the impartial eye with which the Almighty regards men of every condition, and admits them to the participation of his benefits, are inconsistent with servitude. Men were so sensible of this inconsistency, that to set their fellow Christians at liberty from servitude, was deemed an act highly meritorious and acceptable to Heaven.—The humane spirit of the Christian religion struggled with the maxims and manners of the world, and contributed more than any other circumstances, to introduce the practice of manumission. The formality of manumission was executed in a church, or a religious assembly." That the moral influence of the Colonization Society has already operated with persuasive, but powerful influence in favor of voluntary emancipation, will be denied by none that are acquainted with its history. A large number of the emigrants to Liberia have been slaves, liberated with a special view to their colonization in Africa. These have not been the aged and the infirm: but the young and the active, and in several instances all belonging to the high-minded proprietor, have been sent with supplies, as freemen, to the Colony. And many more are now held in trust, ready to be delivered over to the Society whenever it can receive them.

III. Not less favorably does the Society bear upon the great moral and political interests of this Union. We might here exhibit the opinions of our wisest statesmen, many of whom have been citizens of the South, in proof that our colored population is a cause operating to diminish the industry, the improvement, the moral welfare, and political strength of the nation.

It may be set down rather as the misfortune than the fault of the free man of color, that he too seldom feels animated with noble purposes of effort for himself, his family, or his race. He cannot be expected, where he feels himself belonging to a degraded caste, greatly to improve his condition, or to contribute much to the general good. Many free men of color, we know, have, under circumstances most unfavorable, shown themselves capable of virtuous and honorable action. Still, while their emigration as a class would



be every thing to them, it would be of essential benefit to the country.

But the plan of the Society admits of an indefinite extension, and it is offered, with full demonstration of its practicableness, to the consideration of those individuals and states to whom, as matter of right and duty, it pertains to decide when and how others than those already free shall be permitted to share in its benefits. If, moved by the spirit of Patriotism and Philanthropy, they shall adopt this plan and prosecute it with vigor, we may anticipate for our beloved country deliverance from its worst evils, and the renown of an enterprise signally beneficent to a large and long afflicted portion of mankind.

IV. We have already alluded to the revolution, great and glorious, which is to be expected from the operations of the Society in Africa. To civilize and christianize a pagan and barbarous continent—to suppress a traffic which has for ages filled it with lamentations and covered it with tears and with blood, is certainly an object for which the charity of individuals and the powers of the nation may not unworthily be employed.—Have not the injuries long received by Africa from us given her some special claims to our interposition and kind offices in her behalf? And when, in the prosecution of a scheme most benevolent in its aspect towards the free people of color, those in servitude, and towards our nation, we can set free a continent: changing her darkness to light, her grief to joy, her waste and desert plains to garden spots of fruitfulness and beauty, and where superstition hung his altars with terror, and poured out upon them human blood, build temples to the Prince of Purity and Mercy and Peace, calling forth humanity from bondage, from despair, and moral death, to the life of angels and their bright and everlasting rewards, can we hesitate to urge forward this scheme with all our means and with all our might?

It has been said that little has been effected by the Colonization Society. But is it indeed little for a private Society, in the space of fourteen years, to explore a distant and almost unknown coast, to purchase an ample territory—to establish a colony, prosperous and well defended, of from fifteen hundred to two thousand people, to bring under its influence and its laws several thousands of the natives, and thus to diminish very considerably the slave trade?—Is it nothing to have secured the attention of a great nation to the subject of its labors, and increased its annual income ten fold—is this little or nothing? We submit it to the public judgment.

It has been said that the Society is unfriendly to the improvement of the Free People of Color while they remain in the United States. There is no truth in the assertion. We rejoice in their happiness and prosperity. The Society exerts no power, moral or otherwise, to *compel* them to emigrate. They are left free to accept or to reject the advantages which it offers. But we hope that they will judge of the character of the Society from its avowed principles and actual proceedings, and not from the misrepresentations of its enemies.

We rejoice in the belief that upon the high and unexceptionable ground assumed by our Society, the wise, the patriotic and religious of every section and state of this Union may cordially unite. The number, activity, and liberality of its friends daily increase. That its enemies are summoning all their forces against it cannot be denied. With some it would do too little, with others too much. Some denounce it as selfish, and others as fanatical. But it is neither the one nor the other. Intent upon accomplishing a great and good end by virtuous means, and convinced that this end can be fully attained only by the united efforts of the patriotic and pious throughout the land, it cherishes the hope that its principles and measures will commend themselves to every man's conscience, and receive the support of every friend of man and of God.

#### POPEY AS IT IS IN ROME.

Few objects have more importance at the present time, than those which relate to the characteristics and transactions of popery. In our own coun-

try the papists do much to blind the people as to these matters and have made great pretences at reformation. Some even among themselves, are no doubt serious in believing these representations; as much so as was Luther, when first he visited Rome. But how was his pious spirit shocked at the enormities he there witnessed! And no wonder, that when ridiculed for his piety, by the dignitaries of an infallible church, at the very centre and heart of influence, he should be led ultimately to the conclusion, that the whole mass was corrupt. The present state of Rome, it should seem, offers no better argument than formerly, in favor of this adulterous religion. Fresh evidence of this fact is afforded by the following extract of a letter published in the papers at Rochester. Genesee, as furnished by a gentleman (Hon. D. D. Barnard) from that village, who is visiting Rome at the time of writing. The veracity of the gentleman will not be questioned, as his name is given to the public:—

"It does not seem to me that Rome has a better religion of the state now than she had when Jupiter was 'the king of Gods and men.' I am afraid even that personal religion is scarcely more enlightened or pure. The ancient city had but one pantheon, though many sacred temples. Now every edifice dedicated to religion is a pantheon. Indeed, the names of things are changed, more than the substance. Every hour some striking rite of heathen mythology is exhibited, under the denomination of christian worship. It would be curious if I had the time, to run through the parallel; but I have not. What mortal would ever have dared make the attempt to represent the invisible, incomprehensible and glorious God of the bible, on canvas, or in marble, if Jupiter had not existed in these forms? Accordingly, we find the Deity represented uniformly with the exact head and figure of the heathen god; and this mere servile copy of a mythological figure, is set up as an object of veneration to good Christians, and is commented on by the connoisseurs as particularly worthy of admiration, because it has so much of the majesty of the antique Jupiter! By means of one of these antique statues, they have contrived to bring up St. Peter, and of course all his successors, the popes, to a kind of standard of equality with Jehovah. In the great cathedral, near the high altar, stands a bronze statue of the apostle, which was once a statue of Jupiter Capitolinus. They pretend, indeed, that merely the materials of the old statue were used to make the new; but the better opinion is that it is the same with little alteration any where, and none at all about the head. There is no mistaking the head and beard of the Thunderer; and there he is, under the Christian name of Peter, enjoying an immortality and a worship which never of right belonged to him. His big toe is literally as bright as a piece of polished steel, from the kisses of the saints which have been bestowed upon it. I have myself witnessed the performance of this ceremony, by multitudes.—*Western Recorder.*

#### THE CATHOLIC CHURCH.

The term *catholic* is derived from the two Greek words, *kata* and *oia*; through the whole—and means whole, or universal. Thus the general epistle of James, of Peter, of John and of Jude are in Greek called *catholic* epistles, because addressed to all christians. But the sense in which the terms *catholic church* were used in primitive times, did not refer to any particular bishop as the head of the church on earth, but to the whole church as uniform and the same in every bishopric, in all things relating to doctrine, government, and the christian priesthood. The doctrines of the gospel were called catholic doctrines, because they were received and held the same by all true believers, from those whom the Holy Spirit inspired to preach.

It was while the church so understood the use of the term catholic, that the apostles' creed was completed, which professes belief in "the holy catholic church;" for then the bishop of Rome had not claimed for himself the title of universal bishop as the successor of St. Peter, nor for his particular diocese the title of mother and mistress of all the other diocesan churches. In reality, the

church of Jerusalem was the *mother*, though not the *mistress*, of all the churches; for that was first established, and sent forth its missionaries to evangelize the nations: and Jerusalem should still be regarded as "the mother of us all," not only as the first church, but as giving her name and title to the whole christian world, or church in its collective form.—*Christian Sentinel.*

From the Episcopal Recorder.

#### ASSOCIATION IN FREDERICKSBURG.

There has just ended in the Episcopal Church of this place, under the pastoral care of the Rev. Edward C. M'GUIRE, a most interesting and important Association, of which I purpose to give a hasty sketch. Before entering, however, upon this task, a few remarks in relation to the state of feeling previously existing in the congregation, may not be unacceptable, if indeed they are not necessary.

In saying that we have experienced, during the past summer, a great "Revival," I am aware that the prejudices of some excellent persons may be excited. This is matter of sincere regret, and I would willingly adopt a less objectionable phrase, did one, equally significant, present itself. But I have to describe an unusual state of things, whatever term I use; I hope, therefore, what follows may be perused calmly and dispassionately.

A more than ordinary seriousness was, perhaps, observable in our congregation since the beginning of the present year; and this was manifestly on the increase, even before the decided impulse given to the good work by the attendance of some of our people upon the Convention at Norfolk. On the sacramental occasion, during the Association held in June, of which I have heretofore given you an account, some six or eight, mostly young persons, united themselves to the Church. These instances of conversion, however, though they failed not, we trust, to call forth our grateful acknowledgments, were but the prelude of still greater blessings. The preaching of the word, during the season alluded to, was truly faithful and evangelical, and with the public profession of religion by some of the young, and hitherto gay and fashionable, made a deep impression upon many, already quickened, in a measure, by the Holy Spirit. From this time, the concern gradually became general. Every age and every class alike confessed the supreme importance of salvation; and "What shall we do to be saved?" was the earnest cry of many, who had hitherto lived in neglect, and perhaps contempt of the Gospel. Our places of meeting for prayer and exhortation were crowded to excess. Room was wanting for those who flocked to hear the word of God: Though assembling twice or thrice on each day of the week, yet was not the crowd diminished. After a season of penitential grief and lamentation, the promise was fulfilled to some, "they that sow in tears shall reap in joy." Being justified by faith, they found peace with God, and truly did they rejoice with joy unspeakable and full of glory.

Delightful, indeed, were the scenes which now presented themselves. Husbands and wives, brothers and sisters, mingling their tears and their joyful praises to the God of their salvation. Parents receiving their beloved children to their enraptured bosoms, as those who had been lost but were now found; as those who had been dead but were alive again. Wives receiving their husbands, and husbands their wives, into a union, nearer and more tender than any human tie—into a connexion which death itself should not dissolve.

There were greetings and congratulations, tears and smiles, thanksgivings and praises and rejoicings, enough to melt the hardest heart, and force conviction upon the minds of all, of the realities of those great interests which could so powerfully move the hearts of men of every age and condition. Nor were the fruits wanting.—The life was changed, the inward principle was manifested in the outward act. Long cherished animosities vanished before the influence of the Holy Spirit. Mutual forgivenesses and reconciliations took place; and those long inimical to each other were united in the bonds of Christian love and fellowship. But, pleasing as it is, I must no longer



dwell upon the retrospect. I turn to the more immediate subject of the present communication.

It may reasonably be supposed that the late Association was the object of joyous anticipations. The young convert, as well as the old professor, looked forward with interest to the arrival among us of our beloved Assistant Bishop, and to the administration of the solemn and appropriate rite, by which the Church requires the public ratification of the baptismal vow. Those, too, who had been recently awakened, longed to testify their love to the Saviour, by partaking of the emblems of his broken body and shed blood, and openly to profess before men, that religion, in whose blessings they had so largely participated. All anticipated with pleasure the faithful preaching of the Word, and looked with confidence for the effect of that continuity of impression, to which you lately alluded. High as were our expectations, they have been fully realized.

In reference to the Association, our meetings for prayer and exhortation had been daily held for some time previous, and on Wednesday evening, a discourse was delivered by the Rector, on the subject of Confirmation. The services of the Association commenced on Thursday morning, by a sermon from one of the visiting clergy; and from that day until last Wednesday night there were meetings of various character, which I have not time to specify, from once to thrice, and, indeed, four times a day. The Bishop arrived on Friday evening, and after the sermon that night, delivered an impressive exhortation. He preached the next day to a large and very attentive congregation. At night, the rite of Baptism was administered to seven adults, four of whom were young gentlemen.

The services on SUNDAY opened with a most interesting prayer-meeting, at 6 o'clock, A. M., in the lecture-room, in which the Bishop took a prominent part. At half after nine, the Sunday-schools connected with the church were addressed. The morning service commenced at half after ten—sermon by the Rev. CHARLES MANN, of Alexandria. Then followed the Confirmation, to the description of which, I confess myself inadequate. I feel that I cannot do it justice. The solemn dedication to the service of Almighty God, of such a number of all ages and conditions, made an impression upon those who witnessed the scene, which can never be effaced. Under any circumstances, it could not be without interest—but, on the present occasion, it was peculiarly impressive. Confirmation is a favorite rite with Bishop Meade; in explanation and defence of it, he preaches frequently, and has given his opinions to the public, through the medium of the press. In its administration he is peculiarly solemn and impressive, and it was evident, on Sunday, that his feelings were deeply engaged. Great pains had been taken by the Rector, and subsequently, by the Bishop, to explain to the candidates the nature of Confirmation, and the preparation of heart necessary for the reception of the rite. It was not treated as a decent observance, a mark of respect to sponsors and parents, involving no renunciation of the pomps and vanities of the world, nor obligation to live a new and godly life—on the contrary, the candidates were uniformly given to understand that the requisites for Confirmation were little, if any, inferior to those required for admission to the Lord's Supper.

The number presenting themselves for Confirmation amounted to SEVENTY-FIVE—of whom about thirty were males, of all ages. It was a sight upon which angels might have dwelt complacently. The bloom of youth, the meridian of manhood, the ripeness of three-score and ten, were all to be seen crowding the Chancel, and in turn kneeling at the Altar, and publicly ratifying that Covenant, by which, in infancy, they had been made members of Christ, children of God, and inheritors of the kingdom of heaven. If any thing could have imparted additional interest to the scene, it might be found in the fact that a majority of those confirmed were in the prime of youth. The address of the Bishop to those confirmed was truly impressive and affectionate, and will be long remembered by those to whom it was addressed. Although the services did not close

until three, P. M., the church was again opened at half-past four.

At night the Bishop preached, and proceeded to the ordination of Messrs. STEWART and BRAGG, Alumni of the Theological Seminary of Virginia. They were both admitted to Deacon's orders. To this, of course, succeeded the Communion, which was administered to upwards of two hundred persons, FIFTY-TWO of whom, for the first time, partook of the emblems of a dying Saviour's love. It was the first time we have ever seen the Sacrament administered at night. The affect was imposing in the highest degree. The effecting solemnities of the scene within, were heightened by the silence and darkness without. About 11 o'clock the benediction was pronounced, and the congregation retired to rest, deeply impressed with the events of the day, and more devoted than ever to the Church, whose most solemn and peculiar rites they had seen administered under such affecting circumstances.

On Monday, at 6 A. M., the lecture-room was again filled, and the Bishop, in parting, addressed those who had the day previous made a profession of religion, in a most able and affectionate manner. There were services of various kinds until Wednesday night; but as I have already occupied too much space, I must hasten to a close.

One word, however, which ought perhaps to have been inserted in another connexion. The revival, of which I have spoken, was as it appears to us, the result of the blessings of the Holy Spirit, upon the diligent use of the ordinary means of grace. The Word was preached, and prayer offered during its progress, more frequently than usual, it is true; inasmuch as the wants of the people rendered it necessary. But nothing like an attempt to excite the animal feelings of our nature was at any time made, nor were there, on any occasion, scenes of disorder and irregularity.

Has the interest on the subject of religion subsided among us? We trust not. We have good grounds to hope that many are deeply concerned for the salvation of their souls, and at another Association, which we hope to have during the latter part of October, it is thought many more will be added to the Church.

The clergy in attendance were the Right Rev. WILLIAM MEADE, Rev. CHARLES MANN, of Alexandria, Rev. JOHN P. M'GUIRE, of Essex county, Rev. Z. MEAD, of Albemarle county, and Rev. CHARES C. TALIAFERRO, of Lunenburg county.

I fear I have trespassed too long upon the attention of your readers, and must therefore conclude, with many things unsaid. A LAYMAN, Fredericksburg, Va. Sept. 24, 831.

#### LETTERS FROM BISHOP BOWEN.

By letters recently received from our respected and esteemed Bishop, it appears, that he has been the guest of the Bishop of London, at Fulham, for two days, during which he had an opportunity of hearing that prelate preach at his chapel both morning and afternoon of the Lord's day. Of the Episcopal residence, he says:

"Part of it, perhaps the greater part, is very old. Bishop Porteus made some additions and improvements, and the immediate predecessor of its present occupant (now Lord Bishop of Canterbury) many more. He erected, especially, a room for a library, which is elegant and spacious; and either he, or Bishop Porteus and himself, by considerable trouble taken at different periods, adorned this apartment with a collection of the portraits of all those who, from the Reformation, have successively filled this important See. Ridley, you know, heads the venerable line. The building seems, although by no means elegant, very spacious and commodious and, I believe, the present Bishop, who is eminently 'given to hospitality,' has added to its accommodations."

Bishop B. has also been invited by the Archbp. of Canterbury to visit Lambeth, and has passed some days at Farnham with the Bishop of Winchester. It affords us great pleasure to have it in our power to gratify our readers with the following extract from one of the letters above referred to.

"On taking up the paper on the morning of the 27th of June, I found that a meeting was to be

held the next day, of "The Society for the Propagation of the Gospel in Foreign Parts." This intelligence was as unexpected as it was agreeable. I immediately determined, if possible, to obtain admission to his meeting, and witness its transactions. The difficulty arising from want of acquaintance yet made with any of the clergy in London, was soon obviated by an introduction to a respectable lay-member of the Society, who kindly undertook to be our escort to the Committee Room, where the bishops, the officers of the Society, and others, were to assemble before the hour of business. Here we found and were introduced to the Archbishop of Canterbury, the Bishop of London, the Bishop of Bangor, Winchester, Bristol, (Dr. Gray, the author of the 'Key,') Landaff, and others; the Rev. Daniel Wilson of Islington, the Rev. Mr. Hamilton, Secretary of the Society, Mr. Norris, and many whom it was variously interesting to us to see. The Bishops of Nova Scotia and of Quebec were also present; and it is probable that this general meeting, which is commonly held at quite another season, had been appointed to be held at this time, in order that the important information which these bishops had to lay before the Society of the extensive use which they had made of the benevolence of the Society in their dioceses, and of the continually increasing demands upon it, occasioned by the yet unsupplied necessities of their growing population, might be brought to operate in aid of the call upon the public for new and additional subscriptions, rendered indispensibly necessary by the multiplied engagements, for which much more than the income of the institution has unavoidably been pledged.

"The Archbishop of Canterbury having taken the chair, in a large and commodious room, the use of which had been obtained for the meeting, the business of the day was opened by his Grace with a few observations on the subjects of the meeting; after which the report was read by the Secretary. It was a highly interesting account of the proceedings of the year, and of the state of the funds of the Society; its prospects and necessities. The business of the meeting had been of course, arranged according to custom, in the Committee; and the appointments made of those who were to move, and second, and support the several resolutions. The Bishop of Winchester spoke to the first resolution which he moved, and it was gratifying to have an opportunity thus afforded us of observing the character of this amiable and excellent prelate's speaking. The Lord Mayor of London, Sir Thomas Acland, and some other distinguished laymen were among the speakers. Sir Thomas Acland spoke on the motion of a resolution relating to the Society's West India business, the Codrington estate. The resolution went, of course, to approve the conduct of the Society in pursuing a plan tending to ameliorate the character and moral condition of the negroes, who are their slaves, by means of religious instruction and such literary education as they may be capable of, before proceeding to any measure of emancipation. You will, of course conceive that it was to me a gratification which no words can possibly express, to find myself present at a meeting of this venerable Society, the author of so much moral good to South Carolina, and to which, under God, our Church there looks with reverence and affection as its nursing mother. No where on the earth has it done more good, than it did in our little portion of Christendom. I should not forget to mention, that both the Bishops of Quebec and Nova Scotia addressed the meeting after resolutions moved in acknowledgement of their zealous and able services, in a manner greatly interesting.

At the Bishop of Winchester's, I witnessed an Ordination of twenty young men. The deepest sense of the obligations assumed seemed to me to possess the minds of all of them; and, I am sure, if it did not, it was not the ordainer's fault. More pains and care, not to lay hands carelessly and unknowingly, could not be used. For two days previous to the ordination, I was present with the Bishop and candidates; and the memory of the occasion must ever remain with me, incorporated with the best affections and happiest feelings of my mind."—Southern Episcopal Register.



For the Gambier Observer.

## MILTON'S TREATISE OF CHRISTIAN DOCTRINE.

The Treatise on Christian doctrine, bearing Milton's name, has been some time republished in this country, and has caused many to attribute to him opinions to which he was generally considered opposed. I have lately seen a copy of a Tract "of true religion, heresy, schism, toleration, and what best means may be used against the growth of popery" acknowledged to be a genuine work of Milton's, and written during the last two years of his life, in which orthodox sentiments are clearly maintained, and the Church of England spoken of by the illustrious poet as "our church" &c. This tract is edited by the very learned Bp. Burgess, who in a preface to it, maintains that the work entitled "Christian Doctrine" is not supported by the proof necessary to justify the attributing of it and the sentiments it contains to Milton. He further states that some of the assertions made in Sumner's translation of that work about the hand writing of the transcribers and emanuenses employed by Milton, have since been found erroneous—that none of his daughters could have written it at his dictation—that the original title of the work has not the name of Milton prefixed—and that the word "posthumous" (posthumi) in the title is an evident interpolation. Bishop Burgess compared the whole affair to the fraud committed in 1673 in the name of the learned Selden, by prefixing *Joannis Seldeni Angli* to a work of Alexander Sardo de Ferrara, and promises to take further notice of the difficulties connected with the authenticity of this work.—The object of the present writer is to elicit from any person possessed of the information, under whose eye this may fall some further particulars than he can himself find access to. The question is an interesting one, and so far as known has not been discussed in this country. Y.

SMILE LATER FROM GREECE.—We gladly give place to the following letter from a young gentleman, a candidate for orders in this diocese, but who is now travelling in the Levant. It was written to a relative of his in this city, who has very kindly allowed us to make it public. It will be read with interest by all the friends of injured Greece. When the numbers of "The Apollo," the paper mentioned in the letter, shall have arrived, we shall endeavor to present translations from them to the readers of the Watchman. We trust, from the intimations contained in the present communication, that no hindrance will be offered to the operations of Messrs. Robertson and Hill. As the publications to be issued from their presses will be in no way political, the interdiction will probably not extend to them. To the friends and supporters of the Greek Mission, therefore, there is no occasion for alarm or discouragement; but let them continue to labour and pray, that the Gospel of our Saviour may every where have free course and be glorified.—*Episcopal Watchman.*

Syra, June 16, 1831.

DEAR SIR:—I write in haste, but will not lose the opportunity of sending by the safe hands of our countryman, Rev. Mr. Brewer, of Smyrna, the only newspaper now published in Greece, "The Apollo," printed at the island Hydra. Notwithstanding the liberty of the press proclaimed by the Constitution of Greece, the President chooses to prohibit all printing, except that which passes under the eye of Government. The island Hydra has so far thrown off his authority, as to publish this paper, which is still continued, notwithstanding all his machinations, of part of which I was an eye witness while on that island. It contains nothing but truth; for, said one of the Editors to me, we have so much to tell that is true, we have no necessity for exercising our invention. My object in sending them to you is, that, if possible, some of the articles may be translated, and published, to let Americans know how grossly Capo d'Istria has deceived this unhappy people. To many of the articles I myself can vouch. The abominable scene at Egina is not described in half the glowing colors of the reality. The men who were driven away were without doubt the most respectable of the island. We spent nearly two weeks in constant intimacy with them, and esteemed ourselves happy in finding men of such enlightened minds. What was our astonishment, when, on returning from a tour in the Peloponnesus, we found this island deserted. All but one of our friends had gone; and I have this moment seen him here, and he tells me the

conduct of Government has disgusted him to such a degree that he has given in his resignation. No words are able to express the abominable tyranny of this man. He makes the laws—chooses the judges—has sometimes sent the sentences they should deliver! And when they have sometimes ventured in favor of justice, to decide contrary to his wishes, they have lost their office!—He has just issued an order that no stranger shall be allowed to establish a press in Greece before paying a sum amounting to more than \$600, and submitting two copies to the eye of Government. What feelings will it produce in the United States, and especially in Hartford, when I say that the presses, to which our first men contributed, were actually shut up by an order from the Governor? They had already printed two tracts, and were on the point of going to Athens, where the Turks are still masters, and this decree, will therefore do them no harm, as the Turks are now to be preferred to this second Don Miguel, as he is here almost universally called. If you think this information will discourage the friends of Greece, it would perhaps be well to say nothing on the subject openly, until you receive communications through the Society from Messrs. Robertson and Hill themselves. They intend making application by letter, or visiting personally the President, and when he is well acquainted with the fact, that their publications will have no political bearing whatever, he will no doubt, for his own reputation, encourage their press, that he may make it known to the Europeans whom he has blinded for three years, that there is at least a free press in Greece. Every body was deceived in him, and I do not know an honest man who is his friend, I have more than once been sitting in a pleasant social circle, when on the entrance of some one, all intercourse was hushed; a general whisper ran around the room—it was a spy of Government. Thus the once frank and open character of the Greeks has been degraded into one of suspicion and fear, and the dreadful influence this has exerted on the Greeks it is impossible to describe. Letters have been opened in courts of justice and exhibited to the writers as proofs against themselves. It is needless to multiply instances; I hope soon to have the melancholy pleasure of relating all that I have seen in Greece personally. So great a field there never was for Missionary exertions, especially as regards the establishment of schools, for we found scarce a school, and not a good one in the Morea, unless perhaps at Patros, and one or two larger towns. There is every prospect of success at Athens, for this Government must pass immediately away. We had hoped ere this to see its end, but matters are not yet fully ripe. I am sorry I have not time to say a word on the character of the Greeks—on the objects of interest we have met on our journey. In a few months this may be, with the blessing of God, my privilege. We sail in a day or two for Constantinople from thence I shall return home.

I am, my dear Sir, your affectionate cousin.

From the London Evangelical Magazine.

## ON FAMILY PRAYER.

"His mercy visits every house  
Who pay their night and morning vows."

Family religion is very essential to individual piety; it makes the house a sanctuary, and the domestic circle a church, whose members are daily brought to the footstool of divine mercy in the posture of suppliants, and by its engagements led to a knowledge of the spiritual wants and woes of man, and also of the source of their supply and removal; it is both a substitute for and a preparative to the public services of the house of prayer, at once filling the intervals of the Sabbath engagements, and giving zest to their profitable performance in future. It recognizes Jehovah as the author and giver of every good and perfect gift. It teaches dependence on him for mercies needed; hope for mercies promised; submission for mercies delayed; gratitude for mercies received. It gives an impetus to duty, a scourge to idleness, a curb to inordinate passions. Its instructions are cautions to youth, stimulants to manhood, comforts to hoary age. Am I a master?

let family religion be by me established, enforced, perpetuated: it is my servant's instructor, my servant's friend, and may prove the instrument of my servant's salvation:—Am I a parent? let it be the privilege of my children to bow at the domestic altar. Family religion oft times coils the silver chain of pure affection around the members of the christian household hand to hand, and heart to heart, in

Union sweet and dear esteem,

and calls forth from the lips of those who witness the harmony, the exclamation of the inspired Psalmist, "Behold how good and how pleasant it is for brethren to dwell together in unity!"

How highly important then must those engagements be, which are so full of present pleasure, and so powerfully subservient to promote the progress of eternal felicity! and yet how frequently, by professors of christianity, are these duties wholly or partially neglected.

May it not be said of such individuals, "This their way is their folly!" And may we not go even further, and declare, this their way is their sin?—It is their folly. It is their sin. The God in whom we live and move and have our being, has an undoubted right to the morning and evening devotions of every Christian family in its collected capacity. David blessed his household; so should the Christian master bless his. Every member of the domestic band, except those whom necessity prevents, should be called round the holy altar.

The prayer of associated suppliants may be presented with large hopes of success. "Two or three are agreed as touching any thing," &c. and again, "Wherever two or three are gathered together in my name, I will be in the midst of them to bless them."

Those who kneel at the family altar frequently discover a singular adaptation in the petitions of him who leads their devotions, to their individual necessities. Thus the expression and opportunity for prayer are at once presented, where but for this exercise, perhaps neither would be sought.—Many a servant has regarded the devotional engagements of the family in which she lived, as the means of fixing serious impressions on her mind.—Many a child has traced its convictions of sin, righteousness, and judgment to come, to the same instrumental cause. Many a visitor has been virtually reprov'd, admonished, and impelled to duty by the same instrumentality. Many a day has been brightened by the reconciled countenance of Jehovah sought and obtained at the family altar. Many a care has been lost in the flame that has descended to consume the morning sacrifice.

And will any one who has tasted that the Lord is gracious, forbear to live in the full exercise of a privilege so important as that to which this paper refers? Oh let Joshua's resolution to serve the Lord with all his house be the decision of all let the Christian tradesman so time his occupations as to be able to call together his domestics to offer to the Lord the first fruits of the day, and to commend them to his care at the approach of the night: that while the hive of industry is richly stored with the produce of diligence and labor, the family altar may never lack the morning and evening sacrifice. And let those whose time is occupied in the more refined pursuits of a life of affluence, reflect that they can have no excuse for the habitual neglect of the duties of family religion; and oh, that all who profess to be the followers of him who came into the world to save sinners may use their influence, be it weak or be it powerful, to aid their families on the road to the heavenly Canaan, calling upon them in imitation of the Psalmist, "Oh, come let us worship and bow down; let us kneel before the Lord our Maker! For he is our God, and we are the people of his pasture and the sheep of his hand."

SAMUEL.

## HOW A CHRISTIAN PHYSICIAN MAY DO GOOD.

I am of that profession, and am located in a small country village, with a population of less than fifteen hundred souls. There are two other practitioners besides me in the place, which makes the business comparatively small.—I have ever



considered the sabbath as a day sanctified and set apart by God himself, and a day which should be consecrated to his service. I long ago, resolved in my own mind, that I would make no calls on that day which were not evidently necessary; and I hope that I have been able to keep that resolution. But, still, duty obliged me to labor, when God had commanded rest.

About two years since, it occurred to me, while thinking on this subject, that although, duty obliged me to labor, yet, I might still labor entirely for God. Satisfied with this idea, I formed the resolution that I would keep a book purposely for this business; and in it I would register every call which I might make on the Lord's Day, with the amount of the sum charged. At the end of the year (or oftener) I would cast up, and settle this account, and pay over the amount due God into his treasury.—My account, as I find it on my books, for the last two years is something over \$50.

The greater part of this sum has already been paid over; the balance is ready whenever opportunity offers.—*Boston Recorder.*

#### ON COMMUNICATING TO THE DYING A KNOWLEDGE OF THEIR DANGER.

The proper treatment of the sick in relation to their spiritual interests, is a matter of no inconsiderable importance. The ill-timed tenderness which would exclude religious topics entirely from their thoughts through a fear of creating uneasiness, cannot be too strongly reprobated.—And the misjudgment of those physicians who know neither the nature nor the influence of religion, should be countenanced as little. Though experience has abundantly taught us that a sick-bed repentance is frequently false and delusive, yet the fact, that God is sometimes pleased to make the fears and pains of sickness instrumental in leading to a saving knowledge of Himself, affords sufficient grounds for urging the claims of religion upon all who are thus afflicted.—The fear of aggravating the disease is, in most cases, a groundless one. The exhibition of divine truth, in many instances, owing to the insensibility of the heart, will fail to make any impression. In others, it may create a temporary anxiety, and in others, like the one cited in the communication which follows, it may be the means of relieving anxiety, and removing doubts and apprehensions.—But even if an injurious effect upon the progress of the disease were always to be apprehended, it would still be a question, whether the interests of the soul would not justify a disregard of these inferior consequences. The duty imposed upon the Christian "to warn every man," whether in sickness or in health, is paramount, and one which he is called upon temperately and faithfully to perform. If he must "not do evil that good may come," neither must he neglect his duty for fear evil consequences may ensue.

From the London Christian Observer.

It is about fifteen years since, that I officiated in a parish in the country of N——. The wife of a respectable and opulent farmer was in the constant habit of attending my ministry. She had often expressed high approbation of the discourses which she heard; but I had not observed in her any decided marks of a spiritual renewal of heart or any very visible alteration in her life and deportment. At the expiration of one year she became seriously ill, and was considered by her medical attendant to be in imminent danger. In the early stage of her illness she had expressed a strong desire to see me; but this wish, through the counsel of her medical attendant, was not complied with; and I did not become acquainted with her illness and great danger for nearly a week or probably more, as she did not reside in my parish. Her anxiety to see me daily increased and she earnestly entreated her husband not to deny her so great and so much needed a gratification. He felt, as he afterwards told me, the utmost readiness to gratify such a desire, and was deeply distressed in not being allowed to do so; for he regarded her with the tenderest affection. But the directions and commands of the medical attendant were so positive and peremptory, that he durst not even indulge his own feelings, or yield to his wife's earnest entreaty; as he was repeatedly told that my visits would tend to increase her disorder, and the consequences of excitement from such an interview might prove even fatal. But, so great was her alarm of mind, and so oppressive her sense of guilt from having slighted or

abused the means of grace which God had mercifully afforded her, that her state seemed to counteract all the united efforts of skill and medicine, and she evidently was daily becoming worse. Her husband, as he afterwards informed me, had almost daily inquired if he might be allowed to send for me to visit his distressed, and as he feared, dying wife; but he uniformly received the same reply from the medical gentleman: "If you do not wish the death of your wife, keep Mr. D. at a distance; for if he be permitted to attend her, I will no longer hold myself responsible for the issue, nor would you be giving me or my medicines any chance of success." A pious neighbor, however, sent me word how ill she was, and how distressingly alarmed she felt from the burden of guilt upon her conscience, and how very anxiously she desired to see me. On this information, I hastened to her house, and found her husband at home. He received me civilly, but coldly, and said, that he was sorry I had taken the trouble to come, as he had the most positive directions from her medical friend not to allow me or any one else, to visit her, with a view to converse on the subject of religion; with the assurance from him, that any additional agitation, under her present strongly excited system, would prove most injurious, and perhaps fatal. I said all I could to remove his fears, and repeatedly avowed my full conviction that all the objections of his medical friend to my visiting his afflicted and distressed wife arose solely from his entire ignorance of the nature of true religion, and what would be the result of spiritual counsel, reading or prayer to her now almost overwhelmed soul. He manifested great tenderness of affection for her during our conversation, and evidently labored under a severe struggle in his mind, between a wish to gratify her earnest desire, and the fear lest his compliance with our united requests, in opposition to the judgment and direction of the medical gentleman, should prove more injurious than beneficial. I believe that his fear of injury would have prevailed, if the pious neighbor before mentioned who was in the sick room and heard my voice, had not approached, and said with tears, "I come with a request from your dear wife that, if you love her, and would wish her either to live or die happy, you would permit Mr. D. to see her." Having said this, she wept aloud. The husband now burst into tears, and, his affection prevailing over his fears, he said, "If it must be so, go to my wife, and may God bless your endeavors to do her good!" The kind neighbor went before me, to apprise the afflicted sufferer of the permission granted to me to visit her, to converse and pray with her. On my entering the room, she made an effort to raise herself from the bed and to stretch out her hands towards me; but her weakness prevented this strong expression of her feelings, and she sank down again. Tears and broken words expressed at once, her gratitude, her state and her wishes. I need not dwell on particulars. After a few minutes she became more calm, and was able to state to me her conviction, her sorrow of heart, and her fears. There was no peculiar difficulty in her case. A sick bed had been the means, under the blessing of the Holy Spirit of leading her to serious self-examination, and had brought to her remembrance, her sins, negligences, and ignorances; the means of grace slighted, convictions of guilt trifled with: so that transgressions, which before had made little impression on her mind, now appeared of a crimson dye, and were felt as an intolerable burden on her conscience. By the blessing of God, I was enabled so to speak, and to apply his word to her state, that the precious promises which it contains were received in faith, and embraced with a willing mind, and found to be "the joy of her heart." The word of instruction being thus blessed by the Spirit of God to her soul, prayer was full of power and holy comfort; and after it was ended, she said, "I am now quite a new person to what I was before. I now feel the love of Christ far exceeding all that I could desire or deserve. I am a wonder to myself. What a mighty and gracious change has the Spirit of Christ wrought in me! God bless you! I am happy and blessed indeed! How cruel it was not to allow you to come to see me in my distress; but it was all owing to their

ignorance of the real comfort of the religion of Jesus Christ."—On my returning to her husband, I informed him in what a composed and happy state of mind I had left his dear wife. He was now most thankful for the interview, and expressed his hope that I would repeat my visits as often as I had opportunity. He was sent for by his wife before I had left the house; and on his return to me he said, "that she had sent for him to tell him how kind it was to allow me to come to her, and to assure him that she was now quite happy." He added, "It is indeed truly wonderful to see the difference in so short a time. I am now ashamed and grieved that I ever for a moment prevented your visiting my house; and more especially as my dear wife has suffered so much distress of mind from my own ignorance and from my too readily complying with the direction of my medical friend." In the evening her medical attendant called, and found her lying quiet and composed in bed. On feeling her pulse, he turned, with a smile of satisfaction, and said to the nurse, "Well, I had my hopes that your mistress would be better from the change of medicine; but I did not really expect to find her so much improved since yesterday. She is now so composed, and every symptom is so favorable that I pronounce her decidedly better, and as I now hope, out of all danger." The nurse only replied, "Mr. D. was here to see her this morning, and she has been better ever since."—It may be proper just to add, that she recovered from a lingering illness; and I have great pleasure in saying that her affliction was blessed to her and to her husband, and they both lived for many years, ornaments of the Gospel of Christ, and a blessing to many around them.

QUINQUAGENARIUS.

#### DR. CHALMERS.

Some time after the promulgation of his fame, he preached in London, on a public occasion in Rowland Hill's circular chapel. His audience was numerous, and principally of the higher circles. Upwards of one hundred clergymen were present, to whom the front seats in the gallery were appropriated. In the midst of these sat Mr. Hill himself in a state of great anxiety arising from his hopes and fears. He had indulged many hopes upon the accession to the stand of Jesus of an orator so evangelical as Chalmers; and yet his fears, lest he should not succeed before an audience so refined and critical, were very distressing. In fact he felt as if the cause of Christ would be materially benefitted or injured that day; and as that cause was very near to his heart, it is not strange that his feelings were deeply and tenderly interested. The Doctor as usual began in his low monotonous tone, and his broad provincial dialect was visibly disagreeable to the delicate ears of his metropolitan audience. Poor Mr. Hill was now upon the rack, but the man of God having thrown his chain around the audience, took an unguarded moment to touch it with the electric fluid of his oratory; and in a moment every heart began to throb and every eye to fill. Knowing well how to take advantage of this bold stroke, he continued to ascend: and so majestic and rapid was his flight, that in a few moments he obtained an eminence so high, that every imagination was enraptured; while the heart palpitating betwixt fear and pleasure, endeavored to suppress its own beating, to hear him—though he was speaking in thunder. The rapid change from depression to ecstasy, which Mr. Hill experienced, was too much for him to bear. He felt so bewildered and intoxicated with joy, that unconsciously he started up from his seat, and before his brethren could interfere, he struck the front of the gallery with his clinched fist, and roared out with a stentorian voice—"Well done Chalmers."—*Cincinnati Standard.*

Patrick Henry left in his will the following testimony in favor of the Christian Religion; "I have now disposed of all my property to my family; there is one thing more I wish I could give them, and that is the Christian Religion. If they had that, and I had given them nothing, they would be rich, and without it, if I had given them all the world, they would be poor."



## ROMAN CATHOLIC MISSIONARY.

The following attempt, says 'the Spirit of the Pilgrims,' to introduce the Christian religion into Japan, was made seventy years after the expulsion of the Jesuits from that kingdom, and the entire suppression of Christianity.

"Jean Baptiste Sidoti a native of Palermo, who had been educated for the church, was seized whilst a youth with the desire to preach the Gospel in Japan. To qualify himself for such an undertaking, he went to Rome, where he studied the Japanese language, and attained to speak it with facility. He solicited and prevailed with the Pope to appoint him missionary to Japan; and with this appointment departed from Rome in 1702, to travel by land to the East Indies. The difficulties he encountered retarded his arrival at Manila, which he did not reach till the year 1707, and he was then unprovided with the means of prosecuting farther his intentions. By contributions from charitable persons, he was able, at the end of two years more, to equip a vessel to convey him to Japan. He came in sight of that empire on the 9th of October, 1709; and landed during the obscurity of the night. The captain of the vessel, as had been before settled, to avoid giving alarm, departed from the Japanese coast with all speed, and returned to Manila.

"Sidoti did not escape almost immediate detection. He was apprehended, and sent to Nangasaki, where he underwent examination, answering the interrogatories readily in the Japanese language, to the astonishment of all present. From Nangasaki, he was sent prisoner to Jeddo, and was kept there in confinement, the government being unwilling to take his life. But at length it was discovered, during his imprisonment, he had baptised several Japanese people. On this discovery, Sidoti, whose constancy and zeal are worthy to be regarded with admiration was condemned to death and executed, as were all his converts."

## A GOOD THOUGHT.

That a reference to past experience may be made to advantage by the Christian, I doubt not; but for him to make it, in any case, the criterion by which to determine his present character as a Christian, is as dangerous as it is contrary to the Bible; and about as reasonable, as it would be for a sick man to determine the state of his health by what it had been in the former part of his life. Jesus is the Christian's Saviour, and not his experience: and for a man to determine whether he is a Christian *now*, or not, he must do it by the *present* state of his heart, and not by the *past*. The degree of evidence that any man has that he is a Christian, is just in proportion to the degree of his conformity to the Christian character as delineated in the Gospel.

## GAMBIER OBSERVER.

GAMBIER, FRIDAY, OCTOBER 21, 1831.

**RESIGNATION OF BISHOP CHASE.**—From the best information which we have been able to obtain, the probability seems to be that the House of Bishops will refuse to accept the resignation of Bishop Chase, and consequently, to consecrate any one as Bishop in his stead. There appears to be nothing, however, which can prevent the consecration of an assistant Bishop, if such an arrangement is found to be desirable. Nor does it appear necessary that the Convention of this Diocese should take any further steps to bring about such a result. It is only necessary, as was done in the case of Bishop Moore of New-York, that in the act of consecration the Bishops consider the person already elected by the Diocese "as Assistant or Coadjutor Bishop, during Bishop Chase's life, competent to the discharge of all the Episcopal duties," and limited only "by such regulations as expediency may dictate to the church in Ohio," under existing circumstances. It is very desirable both for the interests of the Diocese and of the College that as speedy a decision as possible may be had on the case. The Diocese has been long suffering for the want of those Episcopal services, which Bishop Chase's other numerous and pressing engagements have precluded him from regularly performing. We sincerely hope, if a whole year must intervene before the question be settled, that some provision may be made by the Ecclesiastical authority in this Diocese to procure such Episcopal services as may be necessary in the mean time. In relation to the College, the Trustees have made such provision already, that its friends may be assured, it will want none of

its former advantages, and it is believed, will offer many additional inducements to public favor and patronage.

**EPISCOPAL CHURCH IN OHIO.**—The late Convention in this place, afforded to the friends of our beloved Zion many pleasing evidences of her prosperity. Though she has been necessarily destitute of much of that nursing care and culture, which under ordinary circumstances, would be thought indispensable to her growth and extension, yet she has gone on "lengthening her cords and strengthening her stakes," planting her vineyards and turning her desolations into pleasant places of spiritual strength and beauty, till, like Jacob, she is called upon to recount with gratitude the Lord's mercies towards her, to contrast the past days of her loneliness and destitution with these of her comparative abundance and increase. No longer ago than 1826, the address of the Bishop to the Convention commenced with the following language of despondency: "The history of the Protestant Episcopal Church in Ohio during the last year exhibits little more than the deplorable effects of the want of clergymen. Except my own feeble endeavors, the parishes in the Diocese have been blessed with the regular ministrations of but *three* clergymen."—The parishes were at that time weak, and most of them unable to afford a competent support to their ministers. A glance at the journal of the present year, shows a very different state of things.—The number of clergymen is now increased to *nineteen*. The parishes have become much more numerous, and have more than doubled their ability to maintain the ordinances of the Gospel. And although so many clergymen have recently procured settlements in the Diocese, yet at no previous period were there more earnest desires expressed to obtain ministerial labors, than during the last Convention. It is known to the writer of this, that six vacancies now exist, from which urgent requests have been made without effect,—and in every one of them a faithful clergyman would be ensured a competent maintenance, with the prospect of much usefulness before him. It is a matter of deep regret that the number of laborers is still so disproportionate to our wants, yet it affords pleasing assurance, that when the Lord of the harvest is pleased to send forth laborers, they shall not want fields to cultivate, and may hope not to labor in vain. Among the tokens for good, which God has vouchsafed for our encouragement, it is not the smallest, that He has bestowed so rich a blessing upon our College, and put it into the hearts of so many of its inmates to devote themselves to his service. Twenty-six within the last year have taken His solemn vows upon them, making the whole number forty, of those who have professed to be His.—Many of these, we trust, will feel it to be their duty and privilege to serve at His altars, and publish the message of reconciliation to their fellow men. The present number of candidates for orders, is nine. We should be glad to be able to present our readers with an exact summary of the statistics of the Diocese, but the reports are so defective as to render it impossible.—As near as we can estimate, the number of Communicants is about 1,100; Sunday School Scholars about 2,100. The Baptisms during the past year have been 250. The number of organized parishes is now upwards of 40. The parochial reports presented to the Convention are generally of a very interesting character. In our next, we purpose to present our readers with a few extracts.

**CLERICAL CHANGES.**—The Rev. J. L. BRYAN from the Diocese of Maryland, has taken charge of the parish of St. James', Boardman.

The Rev. R. V. ROGERS, lately from England, is officiating, as we understand, in the parish of St. John's, Worthington.

**DOMESTIC AND FOREIGN MISSIONARY SOCIETY.**—We commend the following notice and plan of the Domestic and Foreign Missionary Society for the increase of its funds to the attention of our readers:—

The attention of the Clergy is particularly requested to the following resolution, adopted at a meeting of the Executive Committee on the 28th September.

P. VAN PELT, JR.,

Secretary of the Domestic and For. Miss. Society.

*Resolved*, That the Secretary be requested to announce, through the periodical publications of the Church, that the Executive Committee are desirous of securing the services of a suitable Clergyman to act as an Agent of the Society in procuring Funds, establishing Associations and Auxiliaries, obtaining collections in Churches, and in every other way advancing its interests.

N. B. Editors of papers will confer a favor on the Society by republishing the above.

PLAN FOR INCREASING THE RESOURCES OF THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

A distinguished Layman proposes to contribute \$50 per

annum, for five years, provided ninety-nine other persons will give the like sum, so that \$25,000 may be raised for the general purposes of the Institution.

The following are the names on the list in aid of this cause: Simon Greenleaf, Esq., Portland, Me. Rev. G. W. Doane, Boston. Rev. E. M. P. Wells, Boston. Rt. Rev. Bishop Meade, Va. Association of St. Paul's Church, for the Promotion of Religion in Philadelphia. Mr. P. Van Pelt. Rev. Cyrus H. Jacobs, Churchtown, Pa. Miss Anna H. Jacobs, do.

It seems that the employment of a travelling Agent has become a necessary step in procuring the requisite funds for sustaining the present and future operations of the Society. It were to be wished however, that such a step was not made necessary—that every clergyman would consider himself an agent in this holy cause—not indeed constituted such, by human appointment,—but *commissioned of Heaven*, and responsible to its high tribunal for the manner in which his stewardship in this respect is executed.—We cannot but think, that were this responsibility properly appreciated, were the "ambassadors for Christ," to discharge this duty, with the faithfulness, which the spirit of their Master would inspire, they would find among their people less indifference to the subject, than their fears have led them to expect.—We think the parishes are very few, in which, with proper exertions on the part of their minister, Auxiliary Associations of greater or less efficiency might not be formed. Even in our own comparatively poor and destitute diocese, we have no doubt much more might be done than ever has been. What should hinder the example of Massachusetts from being fully copied here, and the establishment of a Missionary Association in every parish, provided with a clergyman? Let him but begin with his own family, and some we are sure would be found ready and happy to cooperate in this labor of love, and share in the reward ensured by Him who has said "it is more blessed to give than to receive." The following resolution of our late Convention shows the importance which they attached to this good cause, and their commendation of it to the support of the members of our church we trust will not be in vain.

"On motion, *Resolved*, That this Convention take a deep interest in the objects of the General Missionary Society, of the Protestant Episcopal Church in the United States, and earnestly recommend it to the patronage of the members of the Church."

**MASSACHUSETTS EPISCOPAL THEOLOGICAL SCHOOL.**—The Trustees of this Institution lately held a meeting in Salem at which a *Standing Committee* and a *Finance Committee* were appointed. The *Standing Committee* were instructed to prepare a circular to the Churches, and an appeal in regard to funds and a library. The school will be opened on Easter Monday for a regular course of study. A scholarship has already been founded by the liberality of four clergymen. The energy and zeal with which this "school of the prophets" has been thus far characterized give promise of great good, through its means, to that portion of the Church.

**CHURCH SCHOLARSHIP SOCIETY.**—It gives us pleasure to notice that the Directors of the "church scholarship society" have resolved to place on the list of beneficiaries *all approved* candidates who may apply for assistance, trusting for the blessing of God on their endeavors to procure for them the most of support. We trust they will be fully sustained in their noble resolution by the liberality of the Episcopal Church.

**FLORIDA.**—The Rev. SENECA G. BRAGG, whose ordination is noticed in this paper, is expected shortly to proceed to Tallahassee to act as the Missionary of the Domestic and Foreign Missionary Society.

## INTELLIGENCE.

## DOMESTIC.

**CONVENTION OF THE EASTERN DIOCESE.**—The annual meeting of this Convention was held in St. Peter's Church, Salem on Wednesday the 28th inst., the Rt. Rev. Bishop Griswold presiding. There were present, *twenty-nine* clergymen, and a very large lay representation. Morning Prayer was read by the Rev. Salmon Wheaton, Rector of Trinity Church, New York, R. I. and the Ante-Communion Service, by the Rev. George Taft, Rector of St. Paul's Church, North Providence, R. I. The sermon was preached by the Rev. John West, Rector of St. Thomas' Church, Taunton, Mass. and the Holy Communion administered by the Bishop, assisted by the Rev. Asa Eaton, D. D. Domestic Missionary, Boston. The Rev. Theodore Edson was re-elected Secretary. In the afternoon the address of the Bishop was delivered to the Convention, and on motion of the Rev. Mr. Doane, a copy was requested for publication. A communication from the Convention of Vermont having been received and read, announcing its intention to make application to the several State Con-



ventions for permission to erect itself into a separate Diocese; in motion of the Rev. Mr. Strong, so much of the Bishop's address as relates to the division of the Diocese, together with the communication from Vermont, was referred to a committee consisting of one clergyman and one layman from each State in the Diocese. From Massachusetts were appointed the Rev. Mr. Doane, and E. A. Newton, Esq.; from Maine, Rev. Isaac Peck, and P. H. Greenleaf, Esq.; from New-Hampshire, the Rev. Charles Burroughs, and George Jaffrey, Esq.; from Vermont, the Rev. Carlton Chase, and R. E. Campbell, Esq.; from Rhode Island, the Rev. Salmon Wheaton, and E. S. Wilkinson, Esq. On motion of E. A. Newton, Esq. the Bishop was requested to appoint clergymen to advocate the claims of the Domestic and Foreign Missionary Society in the various parishes of the Eastern Diocese, and to make collections for the same. So much of the Bishop's address as relates to the Massachusetts Episcopal Theological School, was referred to a committee consisting of the Rev. Messrs. Chase of Vermont, Taft of Rhode Island, and Hale of New-Hampshire. On the next day, the Report of the Committee on the division of the Eastern Diocese was made in the words following, and unanimously adopted:—

"The Committee to whom was referred so much of the Bishop's address as relates to the division of the Eastern Diocese, together with the communication from Vermont, having taken the important subject intrusted to them into the most serious deliberation, with diligent inquiry as to the proceedings relative to the same subject in the several States composing the Eastern Diocese, respectfully report the following preamble and resolutions:—

"Whereas, it appears to this Convention that the Church in the Commonwealth of Massachusetts is desirous to be erected into a Diocese by itself, retaining Bishop Griswold as its Diocesan, and whereas the Church in the State of Vermont has communicated to this Convention its desire to apply to the several States composing the Eastern Diocese, for permission to withdraw according to the provision of the 9th article of the Constitution: therefore

"Resolved, That in the judgment of this Convention the desire of Massachusetts is reasonable, and ought, as soon as circumstances allow, to be granted; and this Convention, while it approves the course intended by Vermont, expressly recommends to the several States composing the Eastern Diocese, with the exception of Massachusetts, to withdraw as soon as may be convenient, from this Convention, and to erect themselves into distinct Dioceses.

"Also, Resolved, That, in the opinion of this Convention it is expedient to amend the Constitution of the Protestant Episcopal Church in the Eastern Diocese of the United States, by adopting the following as a substitute for the 7th article, viz:

"Whenever a vacancy shall occur in the Episcopate of the Eastern Diocese, the Constitution of said Diocese shall thereby be dissolved.

"All which is respectfully submitted, for the Committee, "G. W. DOANE, Chairman."

The committee on the Theological School reported strong resolutions commending the School to the Churchmen of the Eastern Diocese. The next Convention of the Diocese will be held at Trinity Church, Boston. The Rev. Thomas W. Coit was appointed to preach the Convention Sermon, and the Rev. Professor Hale his substitute. The Convention adjourned after prayers, and the benediction by the Bishop.—*Banner of the Church.*

*Lycæum.*—During the meetings of the friends of education held in this place, (Columbus, Ohio,) a few days since, a Lycæum for the town of Columbus was organized, by the appointment of the following gentlemen as its officers, viz:—Rev. Jas. Hoge, D. D., President; Hon. John W. Campbell, Vice President; Rev. William Preston and Mr. Henry Espy, Secretaries; P. B. Wilcox, Esq., Treasurer; Rev. J. Larabee and Messrs. Parker and Smith, Curators.

From the great simplicity of the Lycæum system, which was explained at the meetings above alluded to by Mr. Holbrook, of Boston, in a very satisfactory manner, and the great facility with which it is put in operation even in the smallest places, and particularly in those where it is difficult or impracticable to support daily schools throughout the year, it is admirably calculated for townships, the inhabitants of which are few and scattered.—As soon as its object and operations are thoroughly understood, its obvious advantages will evidently lead to its speedy introduction into every part of the great Valley of the Mississippi.—*Ohio State Journal.*

*Bowdoin College, Sept. 7th.* The degree of A. B. was conferred on 20 young gentlemen; that of A. M. on 8 in course. The honorary degree of A. M. was conferred on Rev. Moses B. Chase, of Hopkinton, N. H., and Jonathan P. Rogers, Esq. of Bangor Me. The degree of Doctor in Medicine was conferred on 33 gentlemen. The Boards of Trustees and of Overseers, voted to acquiesce in the "Act respecting Colleges"—an act which has removed President Allen. "The Board acquiesced, not because the act was constitutional or expedient, or equitable in itself and its operations; neither because it was fraught with any benefit to the College." The result, says the *Christian Mirror*, "is deeply to be regretted; not merely for the flagrant wrong done to Dr. Allen, but for its aspect on the future welfare of our Colleges, and for the stigma which is branded on the character of our State." At each ballot for President which was taken, Dr. Allen had the highest number of votes.—*Boston Recorder.*

*Washington College.*—We understand that the Rev. Nathaniel S. Wheaton, of Hartford, has been chosen President of Washington College, Hartford, to supply the vacancy occasioned by the resignation of Bishop Brownell.—*Midletown Sentinel.*

*St. John's College Annapolis Md.*—We understand that the autumn session of this Institution commenced on Tuesday, 5th Sept. under the charge of the Rev. HECTOR HUMPHREYS,

formerly of Washington College, Hartford, Connecticut, the President, assisted by four Professors. Present number of students, seventy-six.

Some account of the reorganization of the College, under Professor Humphrey's care, will soon be given to our readers.—*American Spectator.*

**SUPPOSED MURDER.**—Considerable excitement prevails at this time, in the lower section of this county, on account of the supposed murder, by poisoning, of William Chapman, at his residence in Andalusia. A villain of no ordinary character, named *Lino Anzilo Epos y Mina*, has been arrested in Boston, on the charge of swindling, and since his arrest, circumstances have been developed, which will most probably bring upon him a more serious charge than that of forgery. It appears that he had become acquainted, by some means or other, with the family of Mr. Chapman, who was an English gentleman, and had a school at his residence, on the Bristol road, for the cure of impediments of speech, and that the villain above referred to, was in the habit of intercourse with his family. Mr. Chapman took sick some time in July last, at which time Mina was assiduous in his attentions to him. He died, however, and in about ten days after, Mina married the widow, whom, report says, he induced to believe he was the son of the celebrated Gen. Mina, and a foreigner of distinction. He procured all her jewelry, plate, (of which she had a large amount,) horses and carriage, and other valuable articles, and took them to Baltimore, where he converted them into cash. Mr. Ross, prosecuting attorney for this county, receiving information of the facts, proceeded to the place last week, and had the body taken up, and an examination made by Dr. Hopkinson of Philadelphia, assisted by Dr. Coates of Bristol, for the purpose of a chemical analysis by Drs. Hare and Mitchell, of the city. The Governor has made a demand for Mina, and we may expect to have him here shortly. A forged draft for \$1000, drawn by him on a merchant in Philadelphia, had been intercepted. Several letters from him to Mrs. Chapman, have been lying in the Post Office here for some time. The lady of Mr. C. left this county on Monday or Tuesday last, since when she has not been heard of. It is unnecessary to state any thing further, as the facts of the poisoning, which are said to be almost positive, with other evidence, will be brought forth in the trial. Great praise is due to those who have been active in sifting out this business, and thus bringing to justice an accomplished scoundrel, whose crimes are of the greatest magnitude.—*Doylstown (Pa.) Dem.*

We learn that the eminent chemists who have examined the stomach of the late Mr. Chapman, are of opinion that it had received arsenic in small doses.—*Nat. Gaz.*

**Rising of the Blacks.**—Extract of a letter received in Baltimore, dated EASTON, (Md.) October 6, 1831.

I suppose you have heard the various reports that are in circulation about the insurrection of the negroes for the last week or ten days. On Monday an express arrived from Seaford stating that they had assembled in large force in that part of the county; last night, we were aroused from our beds about 11 o'clock with an express from the same quarter, saying they had assembled on the Nanticoke near Seaford, and had murdered a family and shot at others. The express was after arms—there have been some arrests in Easton and we are not without considerable excitement.

P. S.—9 o'clock.—Another express has just arrived from Denton, confirming the news of the blacks—they have murdered Dr. Bain and his family and commenced an attack on Seaford. We are sending arms and ammunition to arrest their mad career.—*Patriot.*

**Missionaries.**—We apprehend great excitement will be produced, by the punishment recently inflicted upon the Missionaries at the late term of the Superior Court in Winnett county. We learn that the Rev. J. J. Trott, Rev. Ezra Butler, and Rev. S. A. Worcester, Missionaries in the Cherokee Nation, were sentenced to imprisonment in the Penitentiary for four years for refusing to take the oath to obey the laws of Georgia. At the same time, the like sentence was pronounced upon seven other white men for the same offence.—*Macon (Geo.) Messenger.*

**Expedition to Liberia from the Western States.**—The following resolution has been lately adopted by the Board of Managers of the Colonization Society:—"Resolved, That the sum of \$5000 be appropriated for an expedition from the Western States, and that Mr. Finley be authorized to draw on the Treasurer for the purpose of fitting out and paying the expenses of such expedition."—*African Repository.*

A southern paper states, that the whole number of lives sacrificed in the Southampton tragedy is about 110 or 112. The whites massacred were 64, and about 30 or 35 blacks are estimated to have been shot down by the troops called out to quell the insurrection. One militia man was killed in a rencontre, and 12 blacks have now been probably executed.

The Board of Managers of the Colonization Society, at their last meeting, resolved to despatch a ship from Virginia with 150 emigrants on the first of December, should such number offer.

## FOREIGN.

**Efforts of the Christian Knowledge Society in France and at the Cape of Good Hope.**—Under the sanction of Bishop Luscombe, and the British Ambassador, a district committee had been organized in Paris, and depots of the Society's Books, established at the Capital, Caen, and Boulogne for the benefit of the poorer classes of English residents in France. District committees have also been formed in New South Wales, under the auspices of the Bishop of Calcutta, and a liberal supply of books was forwarded for the use of the residents on the Swan

river, on the application of Sir Edward Parry, of the Royal Navy, who has undertaken the management of the settlement there.

The attention of the Society having been called by the Bishop of Calcutta, in an especial manner to all matters connected with the interests of religion and of the Church, in the colony of the Cape of Good Hope, a general meeting was held, at which resolutions were unanimously passed requesting the Archbishop of Canterbury to second with his powerful influence, the suggestions offered to Government, relative to the appointment of chaplains; and 2000 pounds were placed at the disposal of a committee, who were directed to ascertain by communication with the Governor of the Colony the best methods of employing that sum towards encouraging the erection of Churches, the establishment of Schools, and such other objects as might come within the province of the Society.

**Translation of the Liturgy into the Hindostanee and Bengalee Languages.**—Letters had been received from Bishop Turner of Calcutta, immediately upon his arrival at Bengal, expressing, in warm terms, his very great satisfaction, with the proceedings of a meeting of the Diocesan Committee, which had just been held, and numerous attended by individuals of first rate ability and character. The wishes of the Society with respect to a version of the Liturgy in the Hindostanee had been anticipated, Archdeacon Corrie having at length completed the work, which comprises all the occasional offices and the ordination service, and carried it through the press. A Bengalee version of the Liturgy was also in a state of considerable forwardness, under the superintendence of the Rev. Mr. Morton, a missionary in the service of the Society for the Propagation of the Gospel in foreign parts.—*Ann. Report.*

**SICILY.**—*New Volcano in the Mediterranean sea.*—A letter from Marsala, in Sicily dated July 27th, gives the following account of a terrible volcano which has recently made its appearance off the southern coast of Sicily.—*N. Y. Obs.*

Such a wonderful and awful occurrence has taken place in this part, that I cannot refrain from taking the earliest opportunity to inform you of it. My last mentions our being greatly alarmed with several shocks of earthquakes; this, however, did no further harm than frightening us. It is the opinion of most people here, that these awful visitations are likely to be put a stop to by one still more awful. A volcano has burst out of the sea, 40 miles S. W. of Sciacca, and 54 miles S. E. from Marsala. We can see it plainly from the tops of our houses. The captain of a boat from Sciacca says, that the crater has been ascertained to be ten miles in circumference; he brought some pieces of black pumice stone, quantities of which swim about; and that which he brought was picked up 40 miles distant from the volcano. He also says, that great quantities of fish, of every description, are floating on the water; one was picked up of 36 cwt. ready cooked. Although he passed many miles distant, the heat was dreadful. Many people have gone this day to see the volcano, and we also propose an early visit. A master of a vessel from Malta, that arrived here, three days ago, says, that on passing between Sicily and the volcano on the 15th inst. the sea was so very rough, although but little wind, that he expected he should have gone to the bottom. The wind was so hot, that the people on board were obliged to turn their faces from it. A Neapolitan frigate is in sight, going toward the volcano, which is now smoking famously.

**POLAND.**—By the arrival of the packet ship Napoleon London papers of the 23d, and Liverpool of the 24th have been received. The news by this arrival is highly important, as proving that the gallant Poles have not only nobly defended themselves against their oppressors, but are in high spirits on the eve of what is considered a great and final struggle for their freedom. What is still more important, there is reason to believe that, by their gallantry and perseverance, they have at length compelled the Powers of Europe to interfere in their behalf. The London Sun, of the evening of the 24th says:—

"The Courier Francais mentions, in a tone of confidence, that the Great Powers have at length decided on recognizing the Independence of Poland!"

**New Party in the Romish Church.**—"I am not aware of one Catholic priest having renounced Popery. What gave rise to this fable is, that there has lately appeared a new party in the Romish Church: it is an association of priests who call themselves French Catholic, and whose principal end appears to be to oppose Jesuitism and ultra-Montanism. They celebrate the Mass in French. They adopt no books as inspired, but those which are recognized as such in our Church; excepting these points, they are as much Catholics and Papists as others."—*Miss. Reg.*

**Church of England.**—A plan has been introduced into the house of Lords by the Archbishop of Canterbury, and advocated by the Bishop of London, for increasing the small livings. The Lord Chancellor (Brougham) approves of the measure. He expresses his belief that there are from 800 to 1000 livings of not more than £60 per annum, less than £270.

**Seamen.**—This class are receiving more and more spiritual attention, in Great-Britain. In about two years the 'Prayer Book and Homily Society' have distributed among them 2629 Prayer Books, and 2700 Homilies, and visited 1743 vessels in the Pool and at Gravesend. A large number of the public vessels have also been supplied with the formularies of the Church.

**Liturgy.**—It has been recently translated into the Chinese language, and also into that dialect of Indian called Indo-portuguese; the former version was made by the Rev. Dr. Morrison, a Presbyterian minister, and the latter by the Rev. Mr. Newsted, a Methodist clerical missionary.

The Archbishop of Ireland, Dr. Magee, died on the 20th of August.



## POETRY.

## STANZAS.

"Watch and pray lest ye enter into temptation."  
Oh, watch and pray—thou can'st not tell  
How near thine hour may be;  
Thou can'st not know how soon the bell  
May toll its notes for thee;  
Death's thousand snares beset thy way,  
Frail child of dust—Oh, watch and pray!

Fond youth—as yet untouch'd by care,  
Does thy young pulse beat high?  
Do hope's gay visions bright and fair,  
Dilate before thine eye?  
Know, these must change, must pass away—  
Fond trusting youth!—Oh, watch and pray!

Thou Aged Man—life's wintry storm  
Hath scar'd thy vernal bloom;  
With trembling step, and bending form  
Thou art tottering to the tomb;  
And can vain hopes lead thee astray?  
Watch, weary pilgrim—watch and pray!

Ambition—stop thy panting breath,  
Pride—sink thy lifted eye;  
Behold the frowning gates of death  
Before thee open lie;  
Oh, hear the counsel and obey—  
Pride and Ambition—watch and pray!

Oh, watch and pray—the paths we tread  
Lead onward to the grave;  
Go to the tombs, and ask the dead,  
Ye on life's stormy wave—  
And they shall tell you—even they,  
From their dark chambers—watch and pray!

Born in an age more curious than devout,  
More fond to fix the place of heav'n or hell,  
Than this to shun, or that secure.  
'Tis not the curious, but the pious path,  
That leads me to my point: Lorenzo! know,  
Without a star or angel for their guide,  
Who worship God shall find Him. Humble Love,  
And not proud reason, keeps the door of heav'n.

YOUNG.

## MISCELLANY.

THE MATERIALIST.—I walked with him up a lofty mountain, and watched his countenance as we neared the upper regions, and saw the beautiful valley, its lovely village, and the domes of its college apparently beneath our feet. Nature was wrestling in his bosom, and pleading for a deeper emotion than materialism allows its disciple. His soul was wandering on the eagle wing of thought, like an arrow shot from a strong bow upward. I seized the holy moment and said—How stupendously grand is our footstool! Look just behind us, and see that solemn thunder-cloud, coming up dark and heavily, like a back-ground of thick darkness. Now see that keen flash of lightning. Continuing, I said—this huge bulk of mountain on which we stand is matter—that sombre cloud is matter—that keen glance of lightning is matter; they are all matter, and yet how diverse!

His attention was eagerly fixed—he found me on the ground of materialism, and felt as if he should receive new strength from my remarks. But, I continued, this diversity in the nature of matter, forbodes terrible things to the materialist. The same Maker who created a mountain, and made it indestructible to the winds, created the rock and made it insoluble in water, and made the lightning like a spear which he glances out from its sheath of cloud, can make matter of a fearful power and capacity. The very soul within you, my dear friend, which "smiles at the drawn dagger and defies its point" may be a refined state of material organization—as the wind, whose effects, but not whose form, we can see. Matter, in this spiritual shape, may have been made—yes, it is created—indestructible.

His attention was deep and solemn. I then took out my pocket bible, and read to him in an affectionate manner, while my voice was softened and subdued by a heavenly spirit that had come upon me with thrilling energy, from the sacred word which had been the sword of the spirit to millions and millions. I began with the denunciation against sin—and ended with the tender sayings of Jesus to his disciples just before he was laid on the altar of sacrifice, himself the bleeding victim.

I then paused, and, slowly turning to look on my friend, I found him bathed in tears.—The cloud, said I, is matter, and from its deep, black bosom, matter, in a more fearfully refined form, is leaping in terrific energy. This book too, is matter; but from its sublime and immortal pages, the sharp flash of truth breaks out and smites against the proud heart of man. Oh, how ignorant we are! How proudly do we talk about materiality who have scarcely seen the outskirts of creation.

My friend was weeping like a cloud that had been rent by a mountain cliff. He wept his hardness of heart away, and we went down into the vale together, feeling like very children, blessing God that, although ignorant, we had a precious Bible to instruct us.

MODES OF FARMING IN DIFFERENT SECTIONS COMPARED.—In the Western States it is not uncommon for a farmer to have six, eight, or ten hundred acres under cultivation, in grass, grain, and other crops. We have frequently seen 200 acres of corn in one field in Ohio and Indiana. Corn in many places is raised without hoeing. Harrowing and ploughing once or twice are considered sufficient to secure good crops.

These statements will be almost incredible with our brethren at the East, who consider one or two hundred acres as much as any farmer can manage to advantage. On the other hand, some of our Western farmers will be astonished at the statement made in the preceding article, where it is said that 50 or 100 acres support large and respectable families in many instances in New-England. The general opinion in the Western States is, that the Eastern farmers labor severely.—"This," says Mr. Niles, "is a great mistake; they have much leisure, because they do not waste time. With them, there is a place for every thing, and every thing is in its place. Their houses and cattle, tools and implements, are attended to with clock-like regularity. Nothing is put off till to-morrow, which can be done to-day. Economy is wealth, and system affords ease. These men are seldom in a hurry, except in harvest time. And in the long winter evenings, or severe weather, which forbid employment out of doors, one man makes corn-brooms, another shoes, a third is a cooper or tailor," and if necessary, he can display his Yankee ingenuity in all these trades combined, or any thing else which necessity requires.—"One woman spins, another weaves, another plait leghorn or grass bonnets, and a fourth makes lace," while the fair daughters are attending to the concerns of the larder. "Little children and the aged persons knit stockings."

The following story, related in Blodgett's *Economica*, and extracted by Mr. Niles, will show more clearly how the Yankee farmer occupies his time:—

"A New-England farmer having finished his autumnal duties, thought of going to Europe, to dispose of the timber cut from his last new field, as captain and owner of his sloop. His eldest son received the following orders, to be observed during his absence:—'John, you may work in the smith's shop till you have iron-shod the plough and the cart wheels you have made; after which, you may either build a saw or grist mill for yourself, on your own place. If I should not return in three months, you may repair and adjust the old quadrant, and take charge of the old sloop after you have new decked her. Joseph will help you spin the new rigging the sloop will want, after he has finished the loom for his mother to weave a topsail on; when, after turning the rounds for the spinning-wheels, he may plough the old field, then go to Labrador for cod, or to whaling to Foulkland's Island, just as he likes. You must take command of the sloop yourself; load her for the W. Indies, unless you find that Gov. Phillip's last prices will do for stock and provisions; if so, go to New-Holland, and I shall be home, God willing, to welcome your return. My son Joseph, it is time to leave off making wooden clogs and fiddles; tan the hides and make shoes for the family.' This is a correct representation of the character of the New-Englanders. While the whole of them are thus occupied, they live cheerful and happy. 'It is easy with them to reduce their wishes to their means, if inconvenient or imprudent to extend their means to their wishes.'—*Cincinnati Farmer's Reporter*.

From Judge Hopkinson's *Oration before the Zoölogic Society*.

The father of DANIEL WEBSTER was the cultivator of a few acres in a remote and obscure corner of the Union. He supported himself and his family by his personal labor; literally by the sweat of his brow. To a selfish and short-sighted view, his son was destined for no other employment, and, had his father reasoned as selfish and short-sighted parents do, he would have thought it to be time and money thrown away, to have given his son an education beyond the wants of his situation, and would have hurried him from his grammar and arithmetic, that he might have the benefit of his labor in the corn-field. But he neither reasoned nor acted thus. He afforded him the best and fullest instruction. What a harvest did this wise and excellent parent reap? When his son rose to the high eminence he occupies, with a heart overflowing with rapture, he could say—This is the fruit of the labor of my hands—this is the reward of my affection and care. The boy of the woods is the man of the nation; his fame and her fame spread together to every part of the civilized world. Who would deprive a son of the chance of such a distinction, for a year, more or less, at college? Who would deprive himself of the possibility of such a gratification, for a sordid calculation of the time and expense of such an education?

THE PROPHETIC DEW-DROPS.—A delicate child, pale, and prematurely wise, was complaining, on a hot morning, that the poor dew-drops had been snatched away, and not allowed to glitter on the flowers, like other happier dew-drops, that live the whole day through and sparkle in the moon-light, and through the morning onward to noon-day.

"The sun," said the child, "has chased them away in his wrath." Soon after came rain, and a rainbow; whereupon his father pointed upwards, "see," said he, "there stand the dew-drops gloriously reset, a glittering jewelry in the heavens; the clownish foot tumbles on them no more. By this my child, you are taught, that what withers on earth blooms again in heaven." Thus the father spoke, and knew not that he spoke prefiguring words; soon after, the delicate child, with the morning brightness of his early wisdom, was exhaled, like a dew-drop, into heaven.

ANCIENT TREES.—"There are now growing," says an English publication, "within 300 yards of the old Gothic ruins of Fountain Abbey, three miles from Ripton, in Yorkshire, seven very large yew trees, generally called the *Seven Sisters*, whose exact ages cannot be ascertained, though it has been handed down from father to son that these seven trees were standing in the year 1068. And it is said that when the great Fountain Abbey was built, which is 700 feet long and finished in 1253, the masons used to work the stones under the shade of these trees."

Think nought a trifle, though it small appear;  
Small sands the mountain, moments make the year,  
And trifles live.

MOUNT VERNON  
FEMALE SEMINARY  
AND BOARDING SCHOOL.

THE undersigned will open a Seminary for the reception of Young Ladies, on Monday the 7th of November next on the following extensive plan, comprising all the solid and higher branches requisite for all the useful and practical purposes of Female Education.

Introductory Class.—Reading, Spelling, Writing and Arithmetic, \$3 per quarter.

Middle Class.—The above with English Grammar, Ancient and Modern Geography, \$4 per quarter.

Junior Class.—Chronology, Ancient and Modern History, Rhetoric, Logic, Composition, Natural and Moral Philosophy, Astronomy and Chemistry, \$6 per quarter.

Senior Class.—Review of Arithmetic, Grammar, Geography, Chronology, History, Rhetoric, Logic, Philosophy, Astronomy, Chemistry, with Composition, Botany, Elocution and Belles Lettres, \$8 per quarter.

There will be a public examination and Exhibition at the close of every term. Any scholar may enter either class, and pursue all, or such particular studies as may be desired. It is supposed that it will generally require two quarters in each class, to obtain a thorough knowledge of all the branches named in the regular course, much however will depend on the capacities, attainments and ability of the pupils.

Diplomas will be conferred on those who pursue the regular course of studies, and sustain a good examination.

Degrees will also be conferred on those who distinguish themselves in a partial course. Premiums will also be awarded to the two scholars in each class that shall sustain the best examination.

Rev. Professor SPARROW, }  
Hon. J. B. THOMAS, } are appointed the Examining  
Dr. T. BURR, } Committee.

The importance of an Institution of this kind (which is intended to be a permanent one), and the advantages Mount Vernon possesses for its establishment, are, it is presumed, well known to need enumeration. We shall only say, that it is a healthy and pleasant place, near the centre of the State, and in the vicinity of Kenyon College.

Particular attention will be paid to the morals, habits, and accomplishments of those committed to our charge.

E. ALLING,  
Mount Vernon, Oct. 7.—tf MRS. ALLING.

SCHOOL  
FOR YOUNG LADIES.

MRS. C. SANFORD respectfully informs her friends and the public, that Miss D. Winslow has taken charge of her school, who will devote her attention to the instruction of Young Ladies in all the solid branches of Female Education.—Reading, Writing, Grammar, Geography, Arithmetic, Rhetoric, History, Natural and Moral Philosophy, Astronomy and the Use of the Globes. Price of Tuition from two to three dollars per quarter.

A few scholars could be accommodated with board in our family. Others might procure board in respectable families in the neighborhood. Price of board, exclusive of washing, one dollar per week.

The Fall Term will commence on the first Monday in October next.

N. B. All books used in the school furnished if requested.  
C. SANFORD.  
Medina, August 18, 1831.

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